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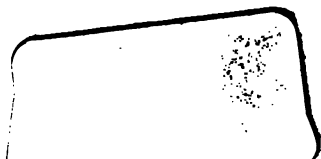
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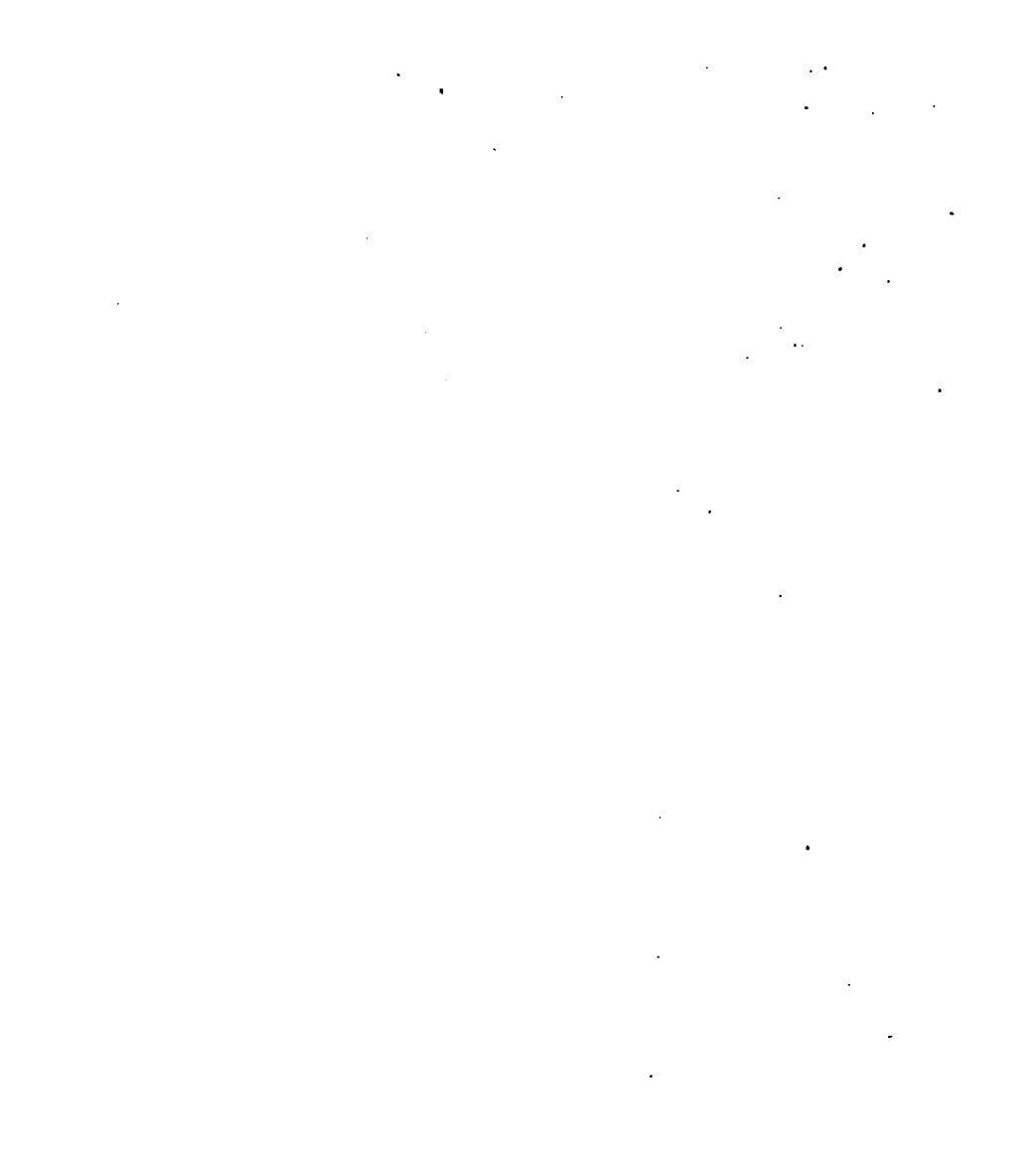
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*HOW TO LIVE*  
*A HUNDRED YEARS*

*BY*

*One who has done it*

*TRANSLATED FROM THE ITALIAN OF*  
*LEWIS CORNARO*



*LONDON*  
*SIMPKIN MARSHALL & COMPANY*  
*1879*

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## P R E F A C E .

I N republishing this treatise, the Editor need only remark, by way of introduction, that he has been influenced very greatly by the sound common sense contained in it, and a desire to disseminate knowledge on this very important subject—how to live long and healthily. Among thoughtful people there is a very general acknowledgment, that more disease and death occur from over-feeding than from starvation, and that a vigorous appetite is not an unqualified sign of sound health. In addition to these convictions, his own experience in the recovery from serious illness, assures him that the medical profession pay too little attention to this most important factor in cure work, the careful regulation in *quantity* as well as quality of diet; and if the readers of this little book derive but a tithe of the good he has himself obtained from it, he will feel amply repaid for any trouble he may have taken in its compilation and arrangement for the press.

The Spectator, in a paper on health, written in an easy and lucid manner, contains many judicious remarks on that subject, and touches upon the merits of Cornaro's useful little work. From the apposite nature of that essay, we are persuaded it will form a very appropriate Introduction to the present translation, which has more of "the mixture of the old man in it," than any other, and which is "rather a recommendation than a discredit to it." We do not, therefore, hesitate to think, that it cannot be unacceptable to the reader, who will have little cause to cavil with the mild opinions and clear reasoning of the amiable, modest, and instructive Addison.

C. F. CARPENTER,

*South Devon Health Resort, Bishop's-Teignton.*

## INTRODUCTION.

[FROM THE SPECTATOR, NUMBER 195].

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Fools, not to know that half exceeds the whole,  
Nor the great blessings of a frugal board !

---

HESIOD.

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THERE is a story in the *Arabian Nights' Tales*, of a king who had long languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method : He took a hollow ball of wood, and filled it with several drugs ; after which he closed it up so artificially that nothing appeared. He likewise took a mallet, and after having hollowed the handle, and that part which strikes the ball, he inclosed in them several drugs, after the same manner as in the ball itself. He then ordered the Sultan, who was his patient, to exercise himself early in the morning with these rightly-prepared instruments, till such time as he should sweat ; when, as the story goes, the virtue of the medicaments perspiring through the wood, had so good an influence on the Sultan's constitution, that they cured him of an indisposition, which all the compositions he had taken inwardly had not been able to remove. This eastern allegory is finely contrived to show us how beneficial body labour

is to health, and that exercise is the most effectual .physic. I have described in my hundred and fifteenth paper, from the general structure and mechanism of a human body, how absolutely necessary exercise is for its preservation : I shall, in this place, suggest another great preservative of health, which in many cases, produces the same effects as exercise, and may, in some measure, supply its place, where opportunities of exercise are wanting. The preservative I am speaking of, is temperance, which has those particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season, or in any place. It is a kind of regimen into which every man may put himself, without interruption to business, expense of money, or loss of time. If exercise throws off all superfluities, temperance prevents them ; if exercise clears the vessels, temperance neither satiates nor overstrains them ; if exercise raises proper ferments in the humours, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigour ; if exercise dissipates a growing distemper, temperance starves it.

Physic, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, that cannot wait the slow operations of those two great instruments of health ; but, were men to live in a habitual course of exercise and temperance, there would be but little occasion for them. Accordingly we find, that those parts of the world are the most healthy, where they subsist by the chase ; and that men lived longest when their lives were employed in hunting, and when they had little food besides *what they caught*. Blistering, cupping, bleeding, are seldom of use but

to the idle and intemperate : as all those inward applications which are so much in practice among us, are, for the most part, nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of Diogenes, that, meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him. What would that philosopher have said, had he been present at the glutony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh ; swallow oil and vinegar, wines and spices ; throw down salads of twenty different herbs, sauces of a hundred ingredients, confections and fruits of numberless sweets and flavours ? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body ! For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal but man keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way ; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom, can escape him.

It is impossible to lay down any determinate rule for temperance because, what is luxury in one may be temperance in another : but there are few *that have* lived any time in the world, who are not judges of

their own constitutions, so far as to know what kinds and what proportions of food do best agree with them. Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician : " Make your whole repast out of one dish. If you indulge in a second, avoid drinking anything strong, till you have finished your meal ; at the same time, abstain from all sauces, or at least such as are not the most plain and simple." A man could not be well guilty of gluttony, if he stuck to these few obvious and easy rules. In the first case, there would be no variety of tastes to solicit his palate, and occasion excess ; nor in the second, any artificial provocatives to relieve satiety, and create a false appetite. Were I to prescribe a rule for drinking, it should be formed upon a saying quoted by Sir William Temple : "*The first glass for myself, the second for my friends, the third for good humour, and the fourth for mine enemies.*" But because it is impossible for one who lives in the world to diet himself always in so philosophical a manner, I think every man should have his days of abstinence, according as his constitution will permit. These are great reliefs to Nature, as they qualify her for struggling with hunger and thirst, whenever any distemper or duty of life may put upon her such difficulties ; and, at the same time give her no opportunity of extricating herself from her oppressions, and recovering the several tones and springs of her distended vessels ; besides that, abstinence well-timed, often kills a sickness in embryo, and destroys the first seeds of an indisposition. It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens

during that great plague which has made so much noise through all ages, and has been celebrated at different times by such eminent hands ; I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the least infection, which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher, and the life of a man, were of two different dates. For we find, that the generality of these wise men were nearer a hundred than sixty years of age, at the time of their respective deaths. But the most remarkable instance of the efficacy of temperance, towards the procuring long life, is what we meet with in a little book, published by *Lewis Cornaro the Venetian* ; which I the rather mention, because it is of undoubted credit, as the late *Venetian* ambassador, who was of the same family, attested more than once in conversation, when he resided in *England*. *Cornaro*, who was the author of the little treatise I am mentioning, was of an infirm constitution, till about forty, when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health ; insomuch that, at fourscore, he published his book, which has been translated into *English*, under the title of *Sure and Certain Methods of attaining a long and healthy Life*. He lived to give a third or fourth edition of it, and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The

treatise I mention, has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the *old man* in this work, is rather a commendation than discredit to it.

# HOW TO LIVE

## A

# HUNDRED YEARS.

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### CHAPTER I.

#### ON A TEMPERATE AND HEALTHFUL LIFE.

**I**T is universally agreed, that custom, in time, becomes a second nature, forcing men to use that, whether good or bad, to which they have been habituated ; in fact, we see habit, in many instances, gain the ascendancy over reason. This is so undeniably true, that, virtuous men, by keeping company with wicked, often fall into the same vicious course of life. Seeing and considering all this, I have decided to write on the vice of intemperance, in eating and drinking.

Now, though all are agreed, that intemperance is the parent of gluttony, and sober living the offspring of abstemiousness, yet, owing to the power of custom, the former is considered a virtue, and the latter as mean and avaricious, and so many men are blinded and besotted to such a degree, that they come to the age of forty or fifty, burdened with strange and painful infirmities, which render them decrepit and useless, whereas, had they lived temperately and soberly, they would in all probability, have been sound and hearty, to the age of eighty and upwards.



To remedy this state of things, it is requisite that men should live up to the simplicity dictated by nature, which teaches us to be content with little, and accustom ourselves to eat no more than is absolutely necessary to support life, remembering that all excess causes disease and leads to death. How many friends of mine, men of the finest understanding and most amiable disposition, have I seen carried off in the flower of their manhood by reason of excess and over-feeding, who, had they been temperate, would now be living, and ornaments to society, and whose company I should enjoy with as much pleasure as I am now deprived of it with concern.

In order, therefore, to put a stop to so great an evil, I have resolved in this short discourse, to demonstrate, that intemperance is an abuse which may be removed, and that the good old sober living may be substituted in its stead, and this I undertake the more readily, as many young men of the best understanding have urged upon me its necessity because of many of their parents having died in middle life, while I remain so sound and hearty at the age of eighty-one. These young men express a desire to reach the same term, nature not forbidding us to wish for longevity ; and old age, being, in fact, that time of life in which prudence can be best exercised, and the fruits of all the other virtues enjoyed with the least opposition, the senses then being so subdued, that man gives himself up entirely to reason. They besought me to let them know the method pursued by me to attain it ; and then, finding them intent on so laudable a pursuit, I resolved to treat of that method, in order to be of service, not only to them, but to all those who may be willing to peruse this discourse.

I shall therefore give my reasons for renouncing intemperance and betaking myself to a sober course of life, and declare freely the method,

pursued by me for that purpose, and then shew the good effects upon me, from whence it will be seen, how easy it is to remove the abuse of free living ; I shall conclude, by shewing the many conveniences and blessings of a temperate life.

I say, then, that the heavy train of infirmities which had made great inroads on my constitution, were my motives for renouncing intemperance, in the matter of too freely eating and drinking, to which I had been addicted, so that, in consequence of it, my stomach became disordered, and I suffered much pain from colic and gout, attended by that which was still worse, an almost continual slow fever, a stomach generally out of order, and a perpetual thirst. From these disorders, the best delivery I had to hope was death.

Finding myself, therefore, between my thirty-fifth and fortieth year, in such unhappy circumstances, and having tried everything that could be thought of, to relieve me, but to no purpose, the physicians gave me to understand, that there was one method left to get the better of my complaints, provided I would resolve to use it, and patiently persevere. This was, to live a strictly sober and regular life, which would be of the greatest efficacy, and that of this I might convince myself, since, by my disorders I was become infirm, though not reduced so low, but that a regular life might still recover me. They further added, that, if I did not at once adopt this method of strict living, I should in a few months, receive no benefit from it, and that in a few more I must resign myself to death.

These arguments made such an impression on me, that, mortified as I was besides, by the thought of dying in the prime of life, though at the same time perpetually tormented by various diseases, I immediately resolved, in order to avoid at once, both disease and death, to betake

myself to a regular course of life. Having upon this enquired of them what rules I should follow, they told me, that I must only use food, solid or liquid, such as is generally prescribed to sick persons; and both sparingly. These directions, to say the truth, they had before given me, but I had been impatient of such restraint, and had eaten and drank freely of those things I had desired. But, when I had once resolved to live soberly, and according to the dictates of reason, feeling it was my duty as a man so to do, I entered with so much resolution upon this new course of life, that, nothing since has been able to divert me from it. The consequence was, that in a few days, I began to perceive that such a course agreed well with me; and by pursuing it, I found myself in less than a year (some people, perhaps, will not believe it) entirely freed from all my complaints.

Having thus recovered my health, I began seriously to consider the power of temperance: if it had efficacy enough to subdue such grievous disorders as mine, it must also have power to preserve me in health, and strengthen my bad constitution. I therefore applied myself diligently to discover what kinds of food suited me best.

But, first, I resolved to try whether those, which pleased my palate, were agreeable to my stomach, so that I might judge of the truth of the proverb, which is so universally held, namely:—that, whatever pleases the palate, must agree with the stomach, or, that whatever is palatable, must be wholesome and nourishing. The issue was, that I found it to be false, for I soon found that many things which pleased my palate, disagreed with my stomach. Having thus convinced myself that the proverb in question was false, I gave over the use of such meats and wines as did not suit me, and chose those which by experience I found agreed well with me, taking *only as much* as I could easily digest, having

strict regard to *quantity* as well as quality, and contrived matters, so as never to cloy my stomach with eating or drinking, and always rose from the table with a disposition to eat and drink more. In this I conformed to the proverb, which says, that a man to consult his health must check his appetite. Having, in this manner conquered intemperance, I betook myself entirely to a temperate and regular life, and this it was which effected in me that alteration already mentioned, that is, in less than a year, it rid me of all those disorders which had taken such hold on me, and which appeared at the time incurable. It had likewise this other good effect, that I no longer experienced those annual fits of sickness, with which I used to be afflicted, while I followed my ordinary free manner of eating and drinking. I also became exceedingly healthy, as I have continued from that time to this day; and for no other reason than that I *never* transgressed against regularity and strict moderation.

In consequence, therefore, of my taking such methods, I have always enjoyed, and, God be praised, still enjoy the best of health. It is true, that, besides the two most important rules relative to eating and drinking, which I have ever been very scrupulous to observe, (that is, not to take of either, more than my stomach could easily digest, and to use only those things which agree with me); I have carefully avoided, as far as possible, all extreme heat, cold, extraordinary fatigue, interruption of my usual hours of rest, or staying long in bad air. I likewise did all that lay in my power, to avoid those evils, which we do not find it so easy to remove: melancholy, hatred, and other violent passions, which appear to have the greatest influence on our bodies. I have not, however, been able to guard so well against these disorders, as not to suffer myself, now and then, to be hurried away by them. But I have discovered this fact, that these passions, have, in the main, no great influence over bodies

governed by the two foregoing rules of eating and drinking. Galen, who was an eminent physician, has said, that, so long as he followed these two rules, he suffered but little from such disorders, so little, that they never gave him above a day's uneasiness. That what he says is true, I am a living witness, and so are many others who know me, and have seen me, how often I have been exposed to heats and colds, and disagreeable changes of weather, without taking harm, and have likewise seen me (owing to various misfortunes which have more than once befallen me) greatly disturbed in mind ; these things, however, did me but little harm, whereas, other members of my family, who followed not my way of living, were greatly disturbed ; such, in a word, was their grief and dejection, at seeing me involved in expensive law suits, commenced against me by great and powerful men, that, fearing I should be ruined, they were seized with great melancholy humour, with which intemperate bodies always abound, and such influence had it over their bodies, that they were carried off before their time ; whereas, I suffered nothing on the occasion, as I had in me no superfluous humours of that kind ; nay, in order to keep up my spirits, I brought myself to think that God had permitted these suits against me, in order to make me more sensible of my strength of body and mind ; and that I should get the better of them with honour and advantage, as it, in fact, came to pass ; for, at last, I obtained a decree exceedingly favourable to my fortune and character.

But, I may go a step further, and shew how favourable to recovery is a temperate life, in case of accident. At the age of seventy years, I happened, as is often the case, to be in a coach, which, going at a smart rate, was upset, and in that condition drawn a considerable way before the horses could be stopped. I received so many shocks and bruises,

that I was taken out with my head and body terribly battered, and a dislocated leg and arm. When the physicians saw me in so bad a plight, they concluded that in three days I should die, but thought they would try what bleeding and purging would do, in order to prevent inflammation and fever. But I, on the contrary, knowing that, by reason of the sober life I had lived for so many years, my blood was in a good and pure condition, refused to be either purged or bled. I just caused my arm and leg to be set, and suffered myself to be rubbed with some oils, which they said were proper on the occasion. Thus, without using any other kind of remedy, I recovered, as I thought I should, without feeling the least alteration in myself, or any bad effects from the accident ; a thing which appeared no less than miraculous in the eyes of the physicians. Hence, we may infer, that he who leads a sober and regular life, and commits no excess in his diet, can suffer but little from mental disorders, or external accidents. On the contrary, I conclude, especially from the late trial I have had, that excesses in eating and drinking are often fatal. Four years ago, I consented to increase the quantity of my food by two ounces, my friends and relations having for some time past, urged upon me the necessity of such increase, that the quantity I took was too little for one so advanced in years ; against this, I urged that nature was content with little, and that with this small quantity, I had preserved myself for many years in health and activity, that I believed as a man advanced in years, his stomach grew weaker, and therefore the tendency should be to lessen the amount of food rather than to increase. I further reminded them of the two proverbs, which say : he who has a mind to eat a great deal, must eat but little ; eating little makes life long, and, living long, he must eat much ; and the other proverb was : that, what we *leave* after making a hearty meal, does us more good than

what we have eaten. But my arguments and proverbs were not able to prevent them teasing me upon the subject ; therefore, not to appear obstinate, or affecting to know more than the physicians themselves, but above all, to please my family, I consented to the increase before mentioned ; so that, whereas previous, what with bread, meat, the yolk of an egg, and soup, I ate as much as twelve ounces, neither more nor less, I now increased it to fourteen ; and whereas before I drank but fourteen ounces of wine, I now increased it to sixteen. This increase, had, in eight days time, such an effect upon me, that, from being cheerful and brisk, I began to be peevish and melancholy, so that nothing could please me. On the twelfth day, I was attacked with a violent pain in my side, which lasted twenty-two hours, and was followed by a fever, which continued thirty-five days without any respite, insomuch, that all looked upon me as a dead man ; but, God be praised, I recovered, and I am positive that it was the great regularity I had observed for so many years, and that only, which rescued me from the jaws of death.

Orderly living is doubtless, a most certain cause and foundation of health and long life ; nay, I say it is the only true medicine, and whoever weighs the matter well, will come to this conclusion. Hence it is, that when the physician comes to visit a patient, the first thing he prescribes, is regular living, and certainly to avoid excess. Now, if the patient after recovery, should continue so to live, he could not be sick again, and if a very small quantity of food is sufficient to restore his health, then, but a slight addition is necessary, for the continuance of the same ; and so, for the future, he would want neither physician nor physic. Nay, by attending to what I have said, he would become his own physician, and indeed, the best he could have, since, in fact, no man should be a perfect *physician to any but himself*. The reason is, that any man, by repeated

trials, may acquire a perfect knowledge of his own constitution, the kinds of food and drink which agree with him best. These repeated trials are necessary, as there is a great variety in the nature and stomachs of persons. I found that old wine did not suit me, but that the new wines did ; and after long practice, I discovered that many things, which might not be injurious to others, were not good for me. Now, where is the physician who could have informed me which to take, and which to avoid, since, I, by long observation, could scarce discover these things.

It follows, therefore, that it is impossible to be a perfect physician to another. A man cannot have a better guide than himself, nor any physic better than a regular life. I do not, however, mean that for the knowledge and cure of such disorders as befall those who live an irregular life, there is no occasion for a physician, and that his assistance ought to be slighted ; such persons should at once call in medical aid, in case of sickness. But, for the bare purpose of keeping ourselves in good health, I am of opinion, that we should consider this regular life as our physician, since it preserves men, even those of a weak constitution, in health ; makes them live sound and hearty, to the age of one hundred and upwards, and prevents their dying of sickness, or through the corruption of their humours, but merely by the natural decay, which at the last must come to all. These things, however, are discovered but by few, for men for the most part, are sensual and intemperate, and love to satisfy their appetites, and to commit every excess ; and by way of apology, say, that they prefer a short and self-indulgent life, to a long and self denying one, not knowing that those men are most truly happy, who keep their appetites in subjection. Thus have I found it, and I prefer to live temperately, so that I may live long, and be useful. *Had I not been temperate, I should never have written these tracts,*



which I have the pleasure of thinking will be serviceable to others. Sensual men affirm that no man can live a regular life. To this I answer, that Galen, who was a great physician, led such a life, and chose it as the best physic. The same did Plato, Cicero, Isocrates, and many other great men of former times, whom not to tire the reader I forbear naming; and, in our own days, Pope Paul Farnese, and Cardinal Bembo, and it was for that reason they lived so long. Therefore, since many have led this life, and many are actually leading it, surely all might conform to it, and the more so, as no great difficulty attends it. Cicero affirms, that nothing is needed, but to be in good earnest. Plato, you will say, though he himself lived thus regularly, affirms, that in republics men often cannot do so, being obliged to expose themselves to various hardships and changes, which are incompatible with a regular life. I answer, that, men who have to undergo these things, would be the better able to bear such hardships, by being strictly temperate in matters of eating and drinking.

Here it may be objected, that he who leads this strict and regular life, having constantly, when well, made use only of simple food fit for the sick, and in small quantities, has, when himself in sickness, no recourse left in matters of diet. To which I reply, that, whoever leads a regular life, cannot be sick, or at least but seldom. By a regular life I mean, that a man shall ascertain for himself, how small a quantity of food and drink is sufficient to supply the daily wants of his nature, and then, having done this, and found out the kinds of food and drink best suited for his constitution, he shall, having formed his plans, strictly adhere to his resolutions and principles, not being careful at one time, and self indulgent at others, for by so doing, he would gain but little *benefit*; but, taking care always to avoid excess, which any man can

certainly do at all times, and under all circumstances, if he is determined. I say then, that he who thus lives cannot be sick, or but seldom, and for a short time, because, by regular living, he destroys every seed of sickness, and thus, by removing the cause, prevents the effect ; so that he who pursues a regular and strictly moderate life, need not fear illness, for his blood having become pure, and free from all bad humours, it is not possible that he can fall sick.

Since, therefore, it appears that a regular life is so profitable and virtuous, it ought to be universally followed ; and the more so, as it does not clash with duties of any kind, but is easy to all. Neither is it necessary that all should eat as little as I do—twelve ounces—or not to eat of many things from which I, because of the natural weakness of my stomach, abstain. Those with whom all kinds of food agree, may eat of such, only they are forbidden to eat a greater quantity, even of that which agrees with them best, than their stomachs can with ease digest ; the same is to be understood of drink. The only rule for such to observe in eating and drinking, is the quantity rather than the quality ; but for those who like myself are weak of constitution, these must not only be careful as to quantity, but also to quality, partaking only of such things as are simple, and easy to digest.

Let no one tell me that there are numbers, who, though they live most irregularly, attain in health and spirits to a great age. This argument is grounded on uncertainty and hazard, and such cases are rare. Men should not, therefore, because of these exceptional cases, be persuaded to irregularity or indulgence. Whoever, trusting to the strength of his constitution, slights these observations, may expect to suffer by so doing, and to live in constant danger of disease and death. I therefore affirm, that a man, even of a bad constitution, who leads a *strictly*

regular and sober life, is surer of a long one, than he of the best constitution who lives carelessly and irregularly. If men have a mind to live long and healthy, and die without sickness of body or mind, but by mere dissolution, they must submit to a regular and abstemious life, for such a life keeps the blood clean and pure. It suffers no vapours to ascend from the stomach to the head ; hence, the brain of him who thus lives, enjoys constant serenity ; he can soar above the low and grovelling concerns of this life, to the exalted and beautiful contemplation of heavenly things, to his exceeding comfort and satisfaction. He then truly discerns the brutality of those excesses into which men fall, and which bring them misery here and hereafter ; while he may with comfort look forward to a long life, conscious that through the mercy of God, he has relinquished the paths of vice and intemperance, never again to enter them ; and through the merits of our Saviour, Jesus Christ, to die in His favour. He therefore does not suffer himself to be cast down with the thoughts of death, knowing that it will not attack him violently, or by surprise, or with sharp pains and feverish sensations, but will come upon him with ease and gentleness ; like a lamp, the oil of which is exhausted, he will pass gently, and without any sickness, from this terrestrial and mortal, to a celestial and eternal life.

Some sensual unthinking persons affirm, that a long life is no great blessing, and that the state of a man, who has passed his seventy-fifth year, cannot really be called life ; but this is wrong, as I shall fully prove ; and it is my sincere wish, that all men would endeavour to attain my age, that they might enjoy that period of life, which, of all others is most desirable.

I will therefore give an account of my recreations, and the relish which I find at this stage of life. There are many who can give

testimony as to the happiness of my life. In the first place, they see with astonishment the good state of my health and spirits ; how I mount my horse without assistance, how I not only ascend a flight of stairs, but can climb a hill with greatest ease. Then, how gay and good-humoured I am ; my mind ever undisturbed, in fact, joy and peace have fixed their abode in my breast. Moreover, they know in what manner I spend my time, so as never to find life weary ; I pass my hours in great delight and pleasure, in converse with men of good sense and intellectual culture ; then, when I cannot enjoy their company, I betake myself to the reading of some good book. When I have read as much as I like, I write ; endeavouring in this, as in other things, to be of service to others ; and these things I do with the greatest ease to myself, living in a pleasant house in the most beautiful quarter of this noble city of Padua. Besides this house, I have my gardens supplied with pleasant streams, in which I always find something to do which amuses me. Nor are my recreations rendered less agreeable by the failing of any of my senses, for they are all, thank God, perfect, particularly my palate, which now relishes better the simple fare I have, than it formerly did the most delicate dishes, when I led an irregular life. Nor does the change of beds give me any uneasiness ; I can sleep everywhere soundly and quietly, and my dreams are pleasant and delightful. It is likewise with the greatest pleasure I behold the success of an undertaking so important to this state ; I mean that of draining and improving so many uncultivated pieces of ground, an undertaking begun within my memory, but which I thought I should never see completed ; nevertheless I have, and was even in person assisting in the work for two months together, in those marshy places during the heats in summer, without ever finding myself worse for the fatigues or inconveniences I suffered ; of so much efficacy is that orderly life, which

I everywhere constantly lead. Such are some of the recreations and diversions of my old age, which is so much the more to be valued than the old age, or even the youth of other men, as, being freed by God's grace, from the perturbations of the mind, and the infirmities of the body. I no longer experience any of those contrary emotions which rack such a number of young men and as many old ones, who, by reason of their careless living and intemperate habits, are destitute of health and strength, and consequently of all true enjoyment.

And if it be lawful to compare little matters to affairs of importance, I will further venture to say, that such are the effects of this sober life, that, at my present age of eighty three, I have been able to write an entertaining comedy abounding with innocent mirth and pleasant jests.

I have yet another comfort which I will mention ; that of seeing a kind of immortality in a succession of descendants ; for, as often as I return home, I find before me, not one or two, but eleven grandchildren, the oldest of them eighteen, all the offspring of one father and mother, and all blessed with good health. Some of the youngest I play with ; those older, I make companions of ; and, as nature has bestowed good voices upon them, I amuse myself by hearing them sing, and play on different instruments. Nay, I sing myself, as I have a better voice now, clearer and louder, than at any period of my life. Such are the recreations of my old age.

Whence it appears, that the life I lead is not gloomy, but cheerful, and I would not exchange my manner of living, and my grey hairs, with that of even a young man, having the best constitution, who gave way to his appetites ; knowing, as I do, that such are daily subject to a thousand kinds of ailments and death. I remember my own conduct in early life, and I know how foolhardy are young men ; how apt they are to presume on

their strength in all their actions, and by reason of their little experience, are over sanguine in their expectations. Hence, they often expose themselves rashly to every kind of danger, and, banishing reason, bow their necks to the yoke of concupiscence, and endeavour to gratify all their appetites, not minding, fools as they are, that they thereby hasten the approach of what they would most willingly avoid, sickness and death.

And these are two great evils to all men who live a free life ; the one is troublesome and painful, the other, dreadful and insupportable, especially when they reflect on the errors to which this mortal life is subject, and on the vengeance which the justice of God is wont to take on sinners. Whereas, I, in my old age, praise to the Almighty, am exempt from these torments ; from the first, because I cannot fall sick, having removed all the cause of illness by my regularity and moderation ; from the other, that of death, because from so many years experience, I have learned to obey reason ; whereas, I not only think it a great folly to fear that which cannot be avoided, but likewise firmly expect some consolation, from the grace of Jesus Christ, when I arrive at that period.

But, though I know I must, like others, reach that term, it is yet at so great a distance that I cannot discern it, because *I know I shall not die except by mere dissolution*, having already by my regular course of life, shut up all other avenues of death, and thus prevented the humours of my body making any other war upon me, than that which I must expect from the elements employed in the composition of this mortal frame. I am not so simple as not to know, that as I was born, so I must die ; but the natural death that I speak of, does not overtake one, until after a long course of years ; and even then, I do not expect the pain and agony which most men suffer when they die. But I, by God's blessing, reckon that I have still a long time to live in health and spirits.

and enjoy this beautiful world, which is, indeed, beautiful to those who know how to make it so, but its beauty can only be realized by those, who, by reason of temperance and virtue, enjoy sound health of body and mind.

Now, if this sober and moderate manner of living brings so much happiness ; if the blessings that attend it are so stable and permanent, then I beseech every man of sound judgment, to embrace this valuable treasure, that of a long and healthful life, a treasure which exceeds all other worldly blessings, and, therefore, should be sought after, for what is wealth and abundance to a man who is possessed with a feeble and sickly body. This is that divine sobriety, agreeable to God, the friend of nature, the daughter of reason, the sister of all the virtues, the companion of temperate living, modest, courteous, content with little, regular, and perfectly mistress of all her operations. From her, as from their proper root, spring life, health, cheerfulness, industry, learning, and all those actions and employments worthy of noble and generous minds. The laws of God are all in her favour. Repletion, excess, intemperance, superfluous humours, diseases, fevers, pains, and the dangers of death, vanish in her presence, as mists before the sun. Her comeliness ravishes every well disposed mind. Her influence is so sure, as to promise to all a long and agreeable life. And lastly, she promises to be a mild and pleasant guardian of life, teaching how to ward off the attacks of death. Strict sobriety in eating and drinking, renders the senses and understanding clear, the memory tenacious, the body lively and strong, the movements regular and easy ; and the soul, feeling so little of her earthly burden, experiences much of her natural liberty. The man thus enjoys a pleasing and agreeable harmony, there being nothing in his system to disturb ; for his blood is pure, and runs freely through his veins, and the heat of his body is mild and temperate.

## CHAPTER II.

### SHEWING THE SUREST METHOD OF CORRECTING, AN INFIRM CONSTITUTION.

MY treatise on a sober life has begun to answer my desire, in being of service to many persons born of a weak constitution, or, who by reason of free living, have become infirm, who, when they commit the least excess, find themselves greatly indisposed. I should also be glad to be of service to those, who, born with a good constitution, yet, by reason of a disorderly life, find themselves at the age of fifty or sixty, attacked with various pains and diseases, such as gout, sciatica, liver and stomach complaints, to which they would not be subject, were they to live a strictly temperate life, and by so doing, would moreover greatly increase the term of their existence, and live with much greater comfort ; they would find themselves less irritable, and less disposed to be upset by inconvenience and annoyance. I was myself of a most irritable disposition, insomuch, that at times, there was no living with me. Now, for a very long time, it has been otherwise, and I can see that a person swayed by his passion, is little or no better than a madman at such times.

The man, also, who is of a *bad* constitution, may, by dint of reason, and a regular and sober life, live to a great age and in good health, as I have done, who had naturally one of the worst, so that it appeared impossible I should live above forty years, whereas, I now find myself sound and hearty at the age of eighty-six ; forty-six years beyond the time I had expected, and during this long respite, all my senses have continued perfect ; even my teeth, my voice, my memory, and my heart. But what is still more, my brain is clearer now than it ever was. Nor do any of my powers abate as I advance in life ; and this because, as I



grow older, I lessen the quantity of my solid food. This retrenchment<sup>t</sup> is necessary, since it is impossible for a man to live for ever ; and as he draws near his end, he is brought so low, as to be able to take but little nourishment, and at such times, the yolk of an egg, and a few spoonfuls of milk with bread, is quite sufficient during the twenty four hours ; a greater quantity would most likely cause pain, and shorten life. In my own case, I expect to die without any pain or sickness, and this is a blessing of great importance ; yet may be expected by those who shall lead a sober life, whether they be rich or poor. And, since a long and healthy life ought to be greatly coveted by every man, then, I conclude, that all men are in duty bound to exert themselves to that effect ; nevertheless, such a blessing cannot be obtained without strict temperance and sobriety. But some allege, that many, without leading such a life, have lived to a hundred, and that in good health, though they ate a great deal, and used indiscriminately every kind of viands and wine, and therefore they flatter themselves, that they shall be equally fortunate. But in this they are guilty of two mistakes ; the first is, that it is not one in fifty thousand that ever attains that happiness ; the other mistake is, that such in the end, most certainly contract some illness, which carries them off : nor can they be sure of ending their days otherwise, so that the safest way to attain a long and healthful life, is to embrace sobriety, and to diet oneself strictly as to quantity. And this is no very difficult affair ; history informs us of many, who lived in the greatest temperance ; and this present age furnishes us with many such, reckoning myself one of the number : we are all human beings, endowed with reason, and consequently we ought to be master of all our actions.

This sobriety is reduced to two things, quality and quantity. The first consists in avoiding food or drinks, which are found to *disagree* with the

stomach. The second, to avoid taking more than the stomach can easily *digest*, and every man at the age of forty, ought to be a perfect judge in these matters ; and whoever observes these two rules, may be said to live a regular and sober life. And the virtue and efficacy of this life, is such, that the humours in a man's blood become harmonious and perfect, and are no longer liable to be disturbed or corrupted by any disorders, such as suffering from excessive heat or cold, too much fatigue, or want of rest, and the like. A man who lives as I have described, may pass through all these changes without harm. Wherefore, since the humours of persons, who observe these two rules relative to eating and drinking, cannot possibly be corrupted, and engender acute diseases (the cause of untimely death), every man is bound to comply with them, for whoever acts otherwise, living a disorderly life, instead of a regular one, is constantly exposed to disease and death.

It is, indeed, true, that even those who observe the two rules relating to diet, the observance of which constitutes a regular life, may, by committing any one of the other irregularities, such as excessive heat, cold, fatigue, etc., find himself slightly indisposed for a day or two, but he need fear nothing worse.

But as there are some persons, who, though well stricken in years, are nevertheless, very free in their living, and allege that neither the quantity nor the quality of their diet makes any impression upon them, and therefore eat a great deal of every thing without distinction, and indulge themselves equally in point of drinking ; such men are ignorant of the requirements of their nature, or they are gluttonous ; and I do affirm, that such do not enjoy good health, but as a rule are infirm, irritable, and full of maladies. There are others, who say that it is necessary that they should eat and drink freely to keep up their natural

heat, which is constantly diminishing, as they advance in years ; and that it is therefore their duty to eat heartily of such things as please their palate, and that strict moderation in their case, would tend to shorten life. Now, this is the reason or excuse of thousands. But to all this, I answer, that all such are deceiving themselves, and I speak from experience, as well as observation. The fact is, large quantities of food cannot be digested by old stomachs ; as man grows older he gets weaker, and the waste in his system is slower, the natural heat certainly is less. Nor will all the food in the world increase it, except to bring on fever and distressing disorders ; therefore, let none be afraid of shortening their days by eating too little. I am strong and hearty, and full of good spirits, neither have I ache or pain, and yet I am very old, and subsist upon very little ; and in this respect, that which would suit one man, is good for another. When men are taken ill they discontinue, or nearly so, their food. Now, if by reducing themselves to a small quantity, they recover from the jaws of death, how can they doubt, but that, with a slight increase of diet, consistent with reason, they will be able to support nature, when in health. Let a fair, honest trial of some few weeks be given, and the result would, in all cases, be most pleasing.

Others say, that it is better for a man to suffer three or four times every year, from gout, sciatica, or whatever disorder to which he may be subject, than be tormented the whole year, by not indulging his appetite, and eating and drinking just as he pleases, since he can always by a few days of self-denial recover from all such attacks. To this I answer, that, our natural heat growing less and less, as we advance in years, no abstinence for a *short time*, can have virtue sufficient to conquer the malady to which the man is subject, and which is generally brought on by repletion, so that he must die at last of one of these periodical disorders ;

for they abridge life in the same proportion, as temperance and health prolong it.

Others pretend, that it is better to live a short and self-indulgent life, than a long and self-denying one ; but surely, longevity ought to be valued, and is, by men of good understanding ; and those who do not truly prize this great gift of God, are surely a disgrace to mankind, and their death is a service to the public, rather than not. And again, there are some, who, though they are conscious that they become weaker as they advance in years, yet cannot be brought to retrench the quantity of their food, but rather increase it, and, because they find themselves unable to digest the great quantity of food, with which they load their stomachs twice or thrice a day, they resolve to eat but once, heartily, in the twenty four hours. But this course is useless, for the stomach is still overburdened, and the food is not digested, but turns into bad humours, by which the blood becomes poisoned, and thus, a man kills himself long before his time. I never met with an aged person who enjoyed health, and lived that manner of life. Now, all these men whose manner of life I have named, would live long and happily, if, as they advanced in years, they lessened the *quantity* of their food, and ate oftener, and but little at a time, for old stomachs cannot digest large quantities ; men at this age becoming children again, who eat little and often during the twenty four hours.

O thrice holy sobriety, so useful to man, by reason of the service thou dost render him ! Thou prolongest his days, by which means he greatly improves his understanding, and by such knowledge, he can avoid the bitter fruits of sensuality, which is an enemy to man's reason. Thou, moreover, freest him from the dreadful thoughts of death. How greatly ought we to be indebted to thee, since by thee we enjoy this beautiful

world, which is really beautiful to all, whose sensibilities have not been deadened by repletion, and whose minds have not been blighted by sensuality. I really never knew till I grew old, that the world was so beautiful, for, in my younger years I was debauched by irregularities, and therefore, could not perceive and enjoy as I do now, its beauties. O truly happy life, which, over and above all these favours conferred on me, hast so improved and perfected my body, that now I have a better relish for plain bread, than formerly I had for the most exquisite dainties ; in fact, I find such sweetness in it, because of the good appetite I always have, that I should be afraid of sinning against temperance, were I not convinced of the absolute necessity of it, and knowing that pure bread is, above all things, man's best food, and while he leads a sober life, he may be sure of never wanting that natural sauce,—a good appetite—and moreover, I find that, whereas, I used to eat twice a day, now that I am much older, it is better for me to eat four times, and still to lessen the quantity as the years increase. And this is what I do, guided by my experience ; therefore, my spirits being never oppressed by too much food, are always brisk ; especially after eating, so that I enjoy much the singing of a song, before I sit down to my writing.

Nor do I ever find myself the worse for writing directly after meals ; my understanding is never clearer ; and I am never drowsy ; the food I take being too small a quantity to send up any fumes to the brain. O, how advantageous it is to an old man to eat but little ; therefore I take but just enough to keep body and soul together, and the things I eat are as follows : bread, panado, eggs (the yolk), and soups. Of flesh meat, I eat kid and mutton. I eat poultry of every kind ; also of sea and river fish. Some men are too poor to allow themselves food of this kind, but they may do well on bread (made from wheat meal, which

contains far more nutriment than bread made from fine flour), panado, eggs, milk, and vegetables. But though a man should eat nothing but these, he may not eat more than his stomach can with ease digest, never forgetting, that it is the over quantity which injures, even more than the eating of unsuitable food. And again I say, that whoever does not transgress in point of either quantity or quality, cannot die, but by mere dissolution, except in cases where there is some inherited disease to combat ; but such cases are comparatively rare, and even here, a strict and sober diet will be of the greatest service.

O, what a difference between a regular and temperate life, and an irregular and an intemperate life. One gives health and longevity, the other produces disease and untimely death. How many of my dearest relations and friends have I lost by their free living, whereas, had they listened to me, they might have been full of life and health. I am thus more than ever determined to use my utmost endeavours to make known the benefit of my kind of life. Here I am, an old man, yet full of life and joy, happier than at any previous period of my life, surrounded by many comforts ; not the least to mention, are my eleven grandchildren, all of fine understanding and amiable disposition, beautiful in their persons, and well disposed to learning ; and these, I hope so to teach, that they shall take pattern after me, and follow my kind of life.

Now, I am often at a loss to understand, why men of fine parts and understanding, who have attained middle age, do not, when they find themselves attacked by disorders and sickness, betake themselves to a regular life, and that constantly. Is it because they are in ignorance as to the importance of this subject ? Surely, it cannot be that they are enslaved by their appetites to such an extent, that they find themselves unable to adopt a strict and regular diet. As to young men, I am in no

way surprised at their refusal to live such a life, for their passions are strong, and usually their guide. Neither have they much experience; but, when a man has arrived at the age of forty or fifty, surely he should in all things be governed by reason. And this would teach men that, gratifying the appetite and palate, is not, as many affirm, natural and right, but is the cause of disease and premature death. Were this pleasure of the palate lasting, it would be some excuse; but it is momentary, compared with the duration of the disease, which its excess engenders. But it is a great comfort to a man of sober life to reflect, that what he eats will keep him in good health, and be productive of no disease or infirmity.

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#### CHAPTER III.

### AN EXHORTATION TO A SOBER AND REGULAR LIFE, IN ORDER TO ATTAIN OLD AGE.

NOT to be wanting in my duty, and not to lose at the same time, the satisfaction I feel in being useful to others, I again take up my pen to inform those, who, for want of conversing with me, are strangers to what those with whom I am acquainted, know and see. But as some things may appear to certain persons, scarcely credible, though actually true, I shall not fail to relate for the benefit of the public. Wherefore, I say, being arrived at my ninety-fifth year, God be praised, and still finding myself sound and hearty, content and cheerful, I never cease to thank the Divine Majesty for so great a blessing, considering the usual condition of old men. These scarcely ever attain the age of seventy, without losing health and spirits, and growing melancholy and peevish. Moreover, when I remember how weak and sickly I was between the ages of thirty and forty, and how from the first, I never had what is

called a strong constitution ; I say, when I remember these things, I have surely abundant cause for gratitude, and though I know I cannot live many years longer, the thought of death gives me no uneasiness ; I moreover, firmly believe that I shall attain to the age of one hundred years. But, to render this dissertation more methodical, I shall begin by considering man at his birth ; and from thence accompany him through every stage of life, to his grave.

I therefore say, that some come into the world with the stamina of life so weak, that they live but a few days, or months, or years, and it is not always easy to show, to what the shortness of life is owing. Others are born sound and lively, but still, with a poor, weakly constitution : and of these, some live to the age of ten, twenty, others to thirty or forty, but seldom live to be old men. Others, again, bring into the world a perfect constitution, and live to an old age, but it is generally, as I have said, an old age of sickness and sorrow, for which usually they have to thank themselves, because they unreasonably presumed on the goodness of their constitution ; and cannot, by any means, be brought to alter, when grown old, from the mode of life they pursued in their younger days, but live as irregularly when past the meridian of life, as they did in the time of their youth. They do not consider, that the stomach has lost much of its natural heat and vigour, and that, therefore, they should pay great attention to the quality and quantity of what they eat and drink ; but, rather than decrease, many of them are for increasing the quantity, saying, that, as health and vigour grow less, they should endeavour to repair the loss, by a great abundance of food, since it is by sustenance we are to preserve ourselves.

But it is here, that the great mistake is made, since, as the natural force and heat lessen as a man grows in years, he should diminish the



quantity of his food and drink, as nature at that period is content with little ; and moreover, if increasing the amount of nourishment was the proper thing, then, surely, the majority of men would live to a great age in the best of health. But do we see it so ? On the contrary, such a case is a rare exception ; whilst my course of life is proved to be right, by reason of its results. But, though some have every reason to believe this to be the case, they nevertheless, because of their want of strength of character, and their love of repletion, still continue their usual manner of living. But, were they in due time, to form strict temperate habits, they would not grow infirm in their old age, but would continue as I am, strong and hearty, and might live to the age of one hundred, or one hundred and twenty. This has been the case with others of whom we read, men who were born with a good constitution, and lived sober and abstemious lives ; and had it been my lot to have enjoyed a strong constitution, I should make no doubt of attaining to that age. But as I was born feeble, and with an infirm constitution, I am afraid I shall not outlive an hundred years ; and were others, born weakly as myself, to betake them to a life like mine, they would, like me, live to the age of a hundred, as shall be my case.

And this certainty of being able to live to a great age is, in my opinion, a great advantage (of course I do not include accidents, to which all are liable, and which must specially be left to our Maker), and highly to be valued ; none being sure of this blessing- except such as adhere to the rules of temperance. This security of life is built on good and truly natural reasons, which can never fail ; it being impossible, that he who leads a perfectly sober and temperate life, should breed any sickness, or die before his time. Sooner, he cannot through ill health, die, as his *sober life has the virtue* to remove the cause of sickness, and sickness

cannot happen without a cause ; which cause being removed, sickness is also removed, and untimely and painful death prevented.

And there is no doubt, that temperance in food and drink, taking only as much as nature really requires, and thus being guided by reason, instead of appetite, has efficacy to remove all cause of disease ; for since health and sickness, life and death, depend on the good or bad condition of a man's blood, and the quality of his humours, such a life as I speak of, purifies the blood, and corrects all vicious humours, rendering all perfect and harmonious. It is true, and cannot be denied, that man must at last die, however careful with himself he may have been ; but yet, I maintain, without sickness and great pain, for in my case I expect to pass away quietly and peacefully, and my present condition ensures this to me, for, though at this great age, I am hearty and content, eating with a good appetite, and sleeping soundly. Moreover, all my senses are as good as ever, and in the highest perfection ; my understanding clear and bright, my judgment sound, my memory tenacious, my spirits good, and my voice (one of the first things which is apt to fail us) has grown so strong and sonorous, that I cannot help chanting aloud my prayers, morning and night, instead of whispering and muttering them to myself, as was formerly my custom.

O, how glorious is this life of mine, replete with all the felicities which man can enjoy on this side of the grave ! It is entirely exempt from that sensual brutality, which age has enabled my reason to banish ; thus I am not troubled with passions, and my mind is calm, and free from all perturbations, and doubtful apprehensions. Nor can the thought of death find room in my mind, at least, not in any way to disturb me. And all this has been brought about by God's mercy, through my careful habit of living. How different from the life of most old men, full of aches

and pains, and forebodings, whilst mine is a life of real pleasure, and I seem to spend my days in a perpetual round of amusements, as I shall presently shew.

And first, I am of service to my country, and what a joy is this. I find infinite delight in being engaged in various improvements, in connection with the important estuary or harbour of this city, and fortifications; and although this Venice, this Queen of the Sea, is very beautiful, yet I have devised means by which it may be made still more beautiful, and more wealthy, for I have shewn in what way she may abound with provisions, by improving large tracts of land, and bringing marshes and barren sand under cultivation. Then again, I have another great joy always present before me. Some time since, I lost a great part of my income, by which my grandchildren would be great losers. But I, by mere force of thought, have found a true and infallible method of repairing such loss more than double, by a judicious use of that most commendable of arts, agriculture. Another great comfort to me, is to think, that my treatise on temperance is really useful, as many assure me by word of mouth, and others by letter, where they say, that, under God they are indebted to me for their life. I have also much joy in being able to write, and am thus of service to myself and others; and the satisfaction I have in conversing with men of ability and superior understanding, is very great, from whom I learn something fresh. Now, what a comfort is this, that old as I am, I am able, without fatigue of mind or body thus to be fully engaged, and able to study the most important, difficult, and sublime subjects.

I must further add, that at this age, I appear to enjoy two lives; one terrestrial, which in fact, I possess, the other celestial, which I possess in *thought*; and *this thought* is actual enjoyment, when founded upon

things we are sure to attain, and I, through the infinite mercy and goodness of God, am sure of eternal life. Thus, I enjoy this terrestrial life in consequence of my sobriety and temperance, virtues so agreeable to the Deity, and I enjoy by the grace of God, the celestial, which He makes me anticipate in thought ; a thought so lively, as to fix me entirely on this subject, the fruition of which, I hold to be of the utmost certainty. And I further maintain, that, dying in the manner I expect, is not really death, but a passage of the soul from this earthly life to a celestial, immortal, and infinitely perfect existence. Neither can it be otherwise ; and this thought is so pleasing, so superlatively sublime, that it can no longer stoop to low and worldly objects, such as the death of this body, being entirely taken up with the happiness of living a celestial and divine life. Whence it is, that I enjoy two lives ; and the thought of terminating this earthly life gives me no concern, for I know that I have a glorious and immortal life before me.

Now, is it possible, that any one should grow tired of so great a comfort and blessing as this which I enjoy, and which the majority of persons might attain, by leading the life I have led, an example which everyone has it in his power to follow, for I am no saint, but a mere man, a servant of God, to whom so regular a life is extremely agreeable.

Now, there are men who embrace a spiritual and contemplative life, and this is holy and commendable, their chief employment being to celebrate the praises of God, and to teach men how to serve him. Now, if while these men set themselves apart for this life, they would also betake themselves to sober and temperate living, how much more agreeable would they render themselves in the sight of God and men. What a much greater honour and ornament would they be to the world. They would likewise enjoy constant health and happiness, would attain a great

age, and thus become eminently wise and useful ; whereas, now, they are mostly infirm, irritable, and dissatisfied, and think that their various trials and ailments are sent them by Almighty God, with a view of promoting their salvation ; they may do penance in this life, for their past errors. Now, I cannot help saying, that in my opinion, they are greatly mistaken ; for I cannot believe that the Deity desires that man, his favourite creature, should be infirm and melancholy, but rather, that he should enjoy good health and be happy. Man however, brings sickness and disease upon himself, by reason, either of his ignorance or wilful self indulgence. Now, if those who profess to be our teachers in divine matters, would also set the example, and thus teach men how to preserve their bodies in health, they would do much to make the road to heaven easier ; men need to be taught that self denial and strict temperance is the path to health of body, and health of mind, and those who thus live, see more clearly than others, what their duty is towards our Saviour Jesus Christ, who came down upon earth to shed His precious blood, in order to deliver us from the tyranny of the devil, such was His immense goodness and loving kindness to man.

Now, to make an end of this discourse, I say, that since length of days abounds with so many favours and blessings, and I, not by theory, but by blessed experience can testify to it, indeed, I solemnly assure all mankind that I really enjoy a great deal more than I can mention, and that I have no other reason for writing, but that of demonstrating the great advantages, which arise from longevity, and such a life as I have lived ; and I desire to convince men, that they may be induced to observe these excellent rules of constant temperance in eating and drinking, and therefore, I never cease to raise my voice, crying out to you, my friends, *that your lives may be even as mine.*

#### CHAPTER IV.

### THE METHOD OF ENJOYING COMPLETE HAPPINESS IN OLD AGE.

MY LORD,

In writing to your Lordship, it is true I shall speak of few things, but such as I have already mentioned in my essays, but I am sure your Lordship will not tire of the repetition.

Now, my Lord, to begin, I must tell you, that being now at the age of ninety-one, I am more sound and hearty than ever, much to the amazement of those who know me. I, who can account for it, am bound to shew that a man can enjoy a terrestrial paradise after eighty, but it is not to be obtained, except by strict temperance in food and drink, virtues acceptable to God, and friends to reason. I must, however, go on to tell you, that, during the past few days, I have been visited by many of the learned doctors of this university, as well as physicians and philosophers who were well acquainted with my age, life, and manners, also, that I was stout, hearty, and lively, my senses perfect, also my voice and teeth, likewise my memory and judgment. They knew, besides, that I constantly employed eight hours every day in writing treatises, with my own hand, on subjects useful to mankind, and spent many more in walking and singing. O, my Lord, how melodious my voice is grown! were you to hear me chant my prayers, and that to my lyre, after the example of David, I am certain it would give you great pleasure, my voice is so musical.

Now, these doctors and philosophers told me that it was next to a miracle, that at my age, I should be able to write upon subjects which required both judgment and spirit, and added that I ought not to be

looked upon as a person advanced in years, since all my occupations were those of a young man, and that I was altogether unlike aged people of seventy and eighty, who are subject to various ailments and diseases, which render life a weariness ; or, if even any by chance, escape these things, yet their senses are impaired, sight, or hearing, or memory is defective, and all their faculties much decayed ; they are not strong, nor cheerful as I am. And they moreover said, that they looked upon me as having special grace conferred upon me, and said a great many eloquent and fine things, in endeavouring to prove this, which, however, they could not do, for their arguments were not grounded on good and sufficient reasons, but merely on their opinions. I therefore endeavoured to undeceive, and set them right, and convince them that the happiness I enjoyed, was not confined to me, but might be common to all mankind, since I was but a mere mortal, and different in no respect from other men, save in this, that I was born more weakly than some, and had not, what is called a strong constitution. Man, however, in his youthful days, is more prone to be led by sensuality than reason, yet, when he arrives at the age of forty, or earlier, he should remember that he has about reached the summit of the hill, and must now think of going down, carrying the weight of years with him. And that old age is the reverse of youth, as much as order is the reverse of disorder ; hence, it is requisite he should alter his mode of life, in regard to quality and quantity of his food and drink. For it is impossible in the nature of things, that the man who is bent on indulging his appetite, should be healthy and free from ailments. Hence it was, to avoid this vice, and its evil effects, I embraced a regular and sober life. It is no doubt true, that I at first, found some difficulty in accomplishing this, but in order to conquer the difficulty, I besought the Almighty to grant the virtue of sobriety in all things, well knowing

that He would graciously hear my prayer. Then considering, that when a man is about to undertake a thing of importance, which he knows he can compass, though not without difficulty, he may make it much easier to himself, by being steady in his purpose, I pursued this course ; I endeavoured gradually to relinquish a disorderly life, and to suit myself to strict temperate rules ; and thus it came to pass, that a sober and moderate life, no longer became disagreeable, though, on account of the weakness of my constitution, I tied myself down to very strict rules in regard to the quantity and quality of what I ate and drank.

Others, who happen to be blessed with a strong constitution, may eat a greater variety of food, and in somewhat larger quantity, each man being a guide to himself, consulting always his judgment and reason, rather than his fancy or appetite, and further let him always strictly abide by his rules, for he will receive little benefit if he occasionally indulges in excess.

Now, on hearing these arguments, and examining the reasons on which they were founded, the doctors and philosophers agreed that I had advanced nothing but what was true. One of the younger of them said that, I appeared to enjoy the special grace of being able to relinquish with ease, one kind of life, and embrace another, a thing which he knew from theory to be feasible, but in practice to be difficult, for it had proved as hard to him, as easy to me.

To this I replied, that, being human like himself, I likewise had found it no easy task, but it did not become a man to shrink from a glorious and practical task, on account of its difficulties ; the greater the obstacles to overcome, the greater the honour and benefit. Our beneficent Creator is desirous, that, as he originally favoured human nature with longevity, we should all enjoy the full advantage of his intentions, knowing, that



when a man has passed seventy, he may be exempt from the sensual strivings, and govern himself entirely by the dictates of reason. Vice and immorality then leave him, and God is willing that he should live to the full maturity of his years, and has ordained that all who reach their natural term, should end their days without sickness, but by mere dissolution, the natural way ; the wheels of life quietly stopping, and man peacefully leaving this world, to enter upon immortality, as will be my case ; for I am sure to die thus, perhaps while chanting my prayers. Nor do the thoughts of death give me the least concern ; nor does any other thought connected with death, namely : the fear of the punishment to which wicked men are liable, because I am bound to believe, that being a Christian, I shall be saved, by the virtue of the most sacred blood of Jesus Christ, which He freely shed in order to save those who trust in Him. Thus, how beautiful my life ! how happy my end ! To this, the young doctor had nothing to reply, but that he would follow my example.

The great desire I had, my Lord, to converse with you at this distance, has forced me to be prolix, and still obliges me to proceed, though not much further. There are some sensualists, my Lord, who say that I have thrown away my time and trouble, in writing a treatise upon Temperance, and other discourses on the same subject ; alleging, that it is impossible to conform to it, so that my treatise must answer as little purpose as that of Plato on Government, who took a great deal of pains to recommend a thing impracticable. Now, this much surprises me, as they may see, that I lived a sober life many years before I wrote my treatise, and I should never have composed it, had I not been convinced, that it was such a life as any man might lead ; and being a virtuous life, would be of great service to him ; so that I felt myself under an obligation to present it in its true light. Again, I have the satisfaction to

hear, that numbers, on reading my treatise, have embraced such a life. So that the objection concerning Plato on Government, is of no force against my case. But a sensualist is an enemy to reason, and a slave to his passions.

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CHAPTER V.

PROLONGING LIFE AND PRESERVING HEALTH.

**L**EWIS CORNARO was, by the ill-conduct of some of his relations, deprived of the dignity of a noble Venetian, to which, in virtue of his birth, he was entitled. He was not banished from his country, but was free to remain in Venice, if he pleased ; but seeing himself excluded from all the public employments of the republic, he retired to Padua, where he took up his residence.

He married at Udina, a city of Friuli ; his wife's name was Veronica, of the family of Spiltemberg. They had one child, a daughter, named Clara, who was married to John Cornaro, the son of Fantin, of the family of that name, which was distinguished by the surname of Cornaro del Episcopia. It was a very powerful family before the loss to Christendom of the kingdom of Cyprus.

Clara had eleven children, eight sons and three daughters. Lewis Cornaro had therefore the pleasure of seeing himself represented by a great number of successors ; for though he was of a good age when Clara was born, yet he lived to see her very old, and his offspring to the third generation.

Cornaro was a man of understanding, merit, and courage. He loved glory, and was naturally liberal, though without profuseness. His youth was infirm, and he was of a passionate and hasty temper ; but by his life of strict sobriety, he overcame all this, and became so moderate, mild,

and affable, that he gained the esteem of all who knew him.

He was extraordinarily sober, strictly observed the rules he mentions in his writings, and dieted himself always with so much wisdom and precaution, that, finding his natural heat gradually decaying in his old age, he also diminished his diet by degrees, so as to stint himself to the yolk of an egg for a meal ; sometimes, a little before his death, it served him for two meals. By this means he preserved his health, and was also vigorous to the age of a hundred years ; his mind did not decay, he never had need of spectacles, neither lost he his hearing ; and that which is no less true, though difficult to believe, is, that he preserved his voice so clear and harmonious, that, at the end of his life, he sang with as much strength and delight, as he did at the age of twenty-five.

He had foreseen that he should live long without any infirmity, and he was not deceived. When he felt that his last hour drew near, he disposed himself to leave this life, with the piety of a Christian, and the courage of a philosopher. He made his will, and set all his affairs in order ; after which he received the last sacraments, and expected death patiently in his easy chair. In short, it may be said, that, being in good health, feeling no manner of pain, having also his mind and eye clear and brisk, a slight fainting fit took him, instead of an agonizing illness, and caused him to fetch his last breath. He died at Padua, April 26, 1566, and was buried on May the 8th.

His wife died some years after him. Her life was long, and her old age as happy as that of her spouse, only her latter days were not altogether like his ; some time before her death she was taken with a lingering. She passed away, however, without any convulsive motions, and with so perfect a tranquillity, that it was not perceived at what moment she died.

*This is all I can say of those good people, by the idea which remains*

## PRESERVING HEALTH.

of them, from what I heard my deceased father, and some other friends of Lewis Cornaro, say of them : who having lived so long, after an extraordinary manner, deserve not to die soon in the memory of man.

The extract of the thirty-eighth book of the History of M. President de Thou, runs thus :—

“ Lewis Cornaro was an extraordinary and admirable instance of a long life ; for he lived a hundred years, healthful in body, and sound in mind. He was a descendant from one of the most illustrious families of Venice. He married at Udina in Friuli, one Veronica, of the family of Spiltemberg. His wife, whom he dearly loved, had but one child, a daughter ; and this, when she and her husband were well advanced in life. This daughter, named Clara, was married to John, the son of Fantina Cornaro, a rich family of Cyprus, by whom she had eight sons and three daughters.

“ In a word, Lewis Cornaro, by his sobriety, and the regimen he observed in his diet, corrected the infirmities caused by previous free living, and by the strength of his reason, moderated his evil inclinations and propensities. So that in his old age, he had a good constitution, and an even-tempered mind. He composed several Treatises when he was very old, wherein he tells us of his former irregularity, of his reformation, and his hopes of a long life and easy death. Nor was he mistaken in this, for he lived above one hundred years, and died calmly and peacefully. His wife, almost as old as himself, survived him a short time, and also died an easy death. They were both buried in St. Anthony's church, without any pomp, according to their desire.”

“ Lewis Cornaro was a famous man. In matters of diet, he maintained that quantity was of more importance than quality. He treated on this subject, at the age of about four-score, enjoying then a perfect soundness of body and mind. This venerable old man, was, at the age

of six and thirty, seized with a violent distemper, and his life was despaired of. Ever after that time, he took care to eat just the same quantity every meal ; and though he had to pass through many fatigues and misfortunes, which were the occasion of his brother's death, yet he maintained the exactness of his regimen, and was thus preserved in health of body and mind.

“At seventy years of age, a coach, in which he was travelling, was overthrown, and he was dragged a great way, wounded in the head, legs, and arms. The physicians despaired of his recovery, and were for applying a great many remedies to him. But Cornaro tells us, that, being well satisfied of the temperature of his humours, he rejected all such assistance, and quickly recovered.

“Nine years after, when he was about four-score, his friends, and his very physicians advised him to add two ounces to his ordinary food : within ten or twelve days after, he fell sick, the physicians gave him over, and he himself began to fear the worst : however, he recovered his health, though with much difficulty.”

“The same author adds, that, being four-score years old, his sight and hearing were sound and good ; that his voice held strong ; that he often sang in concert with his grandchildren ; that he could either ride or walk well ; and that he composed a comedy, which came off with applause.

“This wise old gentleman was then of opinion, that a regular and *small quantity* of food was the true method of restoring and preserving health, rather than the choice of diets. I am used, he says, to take in all twelve ounces of solid food, such as bread, meat, the yolk of eggs, and fourteen ounces of drink ; and as the quantity he took was very little, this was doubtless the amount per day, divided into his various meals.”

PROSPECTUS

OF THE

SOUTH DEVON HEALTH RESORT

BISHOP'S-TEIGNTON

SITUATED BETWEEN DAWLISH AND TORQUAY

*ABOUT TWO MILES FROM THE SEA*

---

C. F. CARPENTER, PROPRIETOR

## PROSPECTUS.

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THE climate of Bishop's-Teignton is mild and equable ; in proof of which, the delicate myrtle, fuchsia, and other choice plants of much warmer countries are reared and flourish in the open, all the year round. Yet the air is not humid and relaxing, as in some parts of Devonshire, but, comparatively, dry and bracing ; and in consequence, particularly suitable for all *pulmonary complaints*.

The Residence stands on high ground, and the full advantage of its southern aspect is secured to it by hills in the rear, which form an effectual barrier to the north and east winds.

The View from the house commands the lovely valley of the Teign, with its broad river, and the picturesque hill and coast scenery stretching towards Torquay.

Within a short distance are the downs of Haldon, 800 feet above the level of the sea, whence magnificent views of Dartmoor, Exmouth, Dawlish, and Teignmouth can be obtained.

The Private Grounds are extensive, tastefully laid out, and well *planted with choice trees and shrubs*.

The river Teign is within a quarter of an hour's walk of the house, and, a few miles up stream, the trout fishing is good.

The places of interest within easy distance are very numerous. Among them are Dawlish, Teignmouth, Torquay, Dartmouth, the "English Rhine," Powderham Castle, Berry Pomeroy Castle, Cockington Court, Babbicombe Bay, and Anstey's Cove. Besides these, there is the noble Dartmoor Range, stretching 30 miles across, from north to south, and 14 from east to west, its mean height being about 1,700 feet above the level of the sea, while some of its Tors stand over 2,000 feet.

Thus, in regard to the *salubrity* of its climate, and the *attractions* of its surroundings, the SOUTH DEVON HEALTH RESORT can lay claim to the possession of everything desirable.

The house has been furnished and fitted up with much care, every arrangement having been made for the comfort and convenience of its inmates. During the cold season, a moderate and equal temperature is secured indoors by the use of efficient heating appliances. Inasmuch as the number of patients is limited to twenty or twenty-five, each case will have the advantage of immediate personal attention.

The chief object of the proprietor is to restore the health of his patients as quickly as possible, so that, while everything necessary for comfort is supplied, enervating luxuries are, as far as possible, avoided. And, as he knows from experience the great importance of a *well-regulated dietary* in the restoration of health, he has devoted considerable attention to that subject, and the particular condition of each patient will, in this respect, be carefully studied. Nothing is provided but what is of the *purest quality*, and it may be mentioned that all the wheat,



from which the bread, etc., is made, is cleaned and ground in a special manner for the establishment.

Clergymen and Public Speakers, who suffer from throat affections, will find the treatment in every way successful—the use of the Laryngoscope assisting the diagnosis, and giving to the treatment a precision which was not attainable before the introduction of this valuable instrument.

The superiority of hydropathic treatment, under careful medical supervision—in diseases incidental to women—is proverbial, thousands having been restored after all other means have failed.

Family Prayers are conducted in the Drawing Room, morning and evening, at nine o'clock.

A private Drawing Room, has been set apart for the use of ladies.

Hours for Medical Consultation, from ten till twelve.

*Persons suffering or recovering from infectious diseases, or of an unsound state of mind, cannot be admitted.*

The Baths are new, and the latest improvements for efficacy in treatment, and comfort to patients, have been adopted.

Besides the ordinary Hydropathic Baths there are included the Roman or Turkish Bath, (hot air), the Electro-chemical Bath, the Spinal Bath, and the Oxygen Bath.

Fast trains from Paddington and Waterloo reach Teignmouth in five hours.

*Conveyances from the Railway Station to the Establishment.*

